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would at the same time frankly recognize the patriotic and religious scruples of the French and the lingering regret with which the Indians retreated from their old hunting grounds.

CHARLES C. SMITH.

Le Comte de Frontenac. Étude sur le Canada Français à la Fin du XVII^e Siècle. Par HENRI LORIN, ancien élève de l'École Normale Supérieure, Docteur ès Lettres. (Paris: Armand Colin et Cie. 1895. Pp. xiv, 502.)

HITHERTO the history of French Canada has attracted very little attention in France. Only two of Parkman's works have been translated into French, and these two — *The Pioneers of France in the New World* and *The Jesuits in North America* — are precisely those of which the interest is least confined to America. M. Lorin's work is welcome as an adequate history of a Canadian epoch by a Frenchman.

Frontenac ruled in Canada at a critical time. The country had the twofold character of a trading-post and of a mission until 1663, when it was made a royal province with a system of government upon the model of one of the French *pays d'élection*. A multiplicity of problems faced Frontenac when he went out in 1672. He was to adjust the relations between the civil and the ecclesiastical power, to make alliances with the Indians, to check the English, and to extend French rule into the far interior. Frontenac showed great tact in dealing with the Indians. His dignified reserve led them to think a few words with him a great honor. He was at his best when, as representing Louis XIV., he talked like a father to them and to the *habitans*, and both of these classes honored him to the last. He was at his worst when his arrogant and quarrelsome spirit led him to take extreme measures to assert his dignity.

M. Lorin thinks that Frontenac was in the right in his conflict with ecclesiastical authority. The dispute vitally concerned French policy in America. The Jesuits opposed the traffic in brandy, for it was destroying the Indians, who had learned to nerve themselves with it for their murderous combats, and would sell their wives and children to get it. Behind this attempt to save the Indians was the further plan to isolate them from contact with Europeans. The Jesuit, anxious to retain sole control over the Indians, discouraged efforts to teach them French. Frontenac on the other hand wished to form settlements in which the two races should mingle freely. Colbert had a vast scheme of French empire in America. The French were the first race to penetrate to the interior, and trading-posts were to follow in the wake of discovery. The secular view of the brandy question was that the Indians were bound to get it and to give what furs they had for it. So extended was its use that it was actually at one time the medium of exchange, and the defenders of the trade had a theological retort for the missionaries. It was better that the Indians should get brandy alone from the French than both brandy and heresy from the English (p. 431) !

Few will doubt that in wishing to save the Indians the missionaries were sincere. M. Lorin says that their very unworldliness made them bad colonists. Living for another world, they asserted a spiritual rigor too severe for human nature in this. From France were coming her most ardent and devoted spirits. Saint-Vallier, the second bishop of Quebec, refused the episcopal chair of Gregory of Tours to go to Canada; but in Canada he showed how true is the saying that the wise must rectify the mistakes of the good. One of the seminary priests, with the bishop in mind, wrote: "It would be much better to give bishoprics to those whose piety is less apparent and good sense greater, for these indiscreet devotees turn everything upside down" (p. 439). Frontenac's keen political sense brought him into ceaseless conflict with the plans of the missionaries even when no other grounds for quarrel existed. At every important station was a Jesuit opposed in principle to Frontenac's schemes for trade and colonization. The governor decreed that even priests must secure passports from him. He checked the *coureurs de bois*, and tried to hold all the strings of policy in his own hands. In vain the court ruled that the missionaries might go whither they would.

The first period of conflict ended with Frontenac's recall in 1682. Seven years under his successors, La Barre and Denonville, brought Indian war and decline in the colony. Frontenac's best justification is his return to Canada in 1689, when seventy years old, as the only man who could save the situation. Colbert was dead, but Frontenac resumed the old three-fold plan of conciliating the Indians, extending the posts, and attacking the English. Louis XIV. now, however, cared little for Canada in face of the danger from William III. of England. The colony was neglected. There was no land-route connecting the French in Acadia with Quebec, and the English were strong on the sea. They failed, however, before Quebec; and the French triumphed on Hudson Bay, but gained nothing, for the Peace of Ryswick (1697) restored the *status quo ante bellum*. Frontenac's last days were darkened by this peace and by the order to abandon the trading-posts in the interior. He died still refusing to obey the order (1698).

The archives at Paris were known to Parkman only by extracts and reports. M. Lorin has searched them diligently, and corrects Parkman occasionally. The Foreign Office and the Ministry of Marine, as well as the Colonial Archives, are put under contribution. M. Lorin states that the *Canadian Archives* furnish the only satisfactory calendar of the French colonial archives. His attention has been directed too exclusively to French writers, for apparently he does not know even Kingsford's *History of Canada*. His knowledge of English is limited or he would not quote from "*un recueil historique entièrement rédigé par des dames américaines*" (Chicago, 1893) the following tribute to Tonty as notable:

"With tears of blood and anguish
He baptized our valley home,
And lives in song and story
With La Salle,—our nation's own."

One naturally compares M. Lorin with Parkman. The French writer says that Parkman could not forget that he was a Bostonian (p. viii), and that he passes too lightly over the faults of his countrymen (cf. pp. 358 and 385). Parkman's criticism of French rule undoubtedly proceeds with too serene a confidence that the English had found the better way. His knowledge of the political situation in Europe was very superficial, and his anxiety to be picturesque caused him to neglect the duller but equally important aspects of Canadian life. Upon these points M. Lorin is easily superior, but his book, though clear and well arranged, lacks Parkman's charm. Parkman excelled in local knowledge; M. Lorin, apparently, has not visited Canada. He makes few mistakes, however. An amiable racial prejudice leads him to say that the French is "la race d'avenir de l'Amérique du Nord" (p. vii), and he is mistaken in thinking that Frontenac's name is not on the map of Canada, for it is that of an important county. The Jesuits Jogues, Lalemant, Brébeuf, etc., were not "les premiers apôtres des sauvages," for the Recollet Le Jeune was in the Huron country in 1615.

GEO. M. WRONG.

Sketches of Printers and Printing in Colonial New York. By CHARLES R. HILDEBURN. (New York: Dodd, Mead and Co. 1895. Pp. 189, and 28 fac-simile title-pages.)

FROM the wealth of material which Mr. Hildeburn has gathered for his proposed list of the issues of the New York press, 1693-1784, he has sifted a history of each printer of New York. It is almost needless to say that the work is thorough and accurate, for Mr. Hildeburn's previous books have proved his ability to be both, and though many of his statements contradict those hitherto accepted as fact, a testing of each moot point has only served to prove the author's carefulness. Of necessity such a work throws a good deal of new light on the bibliography and literature of the colonial period; and that of New York was peculiarly rich in political literature, thus being markedly in contrast to Boston and Philadelphia, in which theological tracts so largely predominated. Indeed the series of pamphlets issued by Zenger between 1734 and 1738, and by Rivington in 1774-1775, are probably the two ablest series of political arguments issued in this country before the Revolution, embracing as they did writings of Chief Justice Morris, James Alexander, and William Smith, in the first controversy; and works by A. Hamilton, T. B. Chandler, Myles Cooper, Isaac Wilkins, C. Lee, S. Seabury, and others (besides the reprinting of many English and colonial tracts bearing on the rising revolution), in the second series. And in this connection it is proper to note that practically the whole of the Tory literature issued after the war was truly begun, was printed in New York.

A few of the most curious facts gleaned by the author are worth special mention. After a careful study of the series of New York laws printed by Bradford between 1693 and 1726, he states, "it can be said that no two